## RELIGIOUS NEWS

SERVICE of unusual interest will A be held at the Penn Avenue Baptist church on Sunday morning. All the members of the church and congregation are requested to be pres-The services will consist of special music by the choir, sermon by the pastor on "Christ at Home," reception of new members and communion. Dr. Pierce has issued a pastoral letter to the members and a large attendance is expected. While it is understood that all members of a church are supposed be always in attendance at the church services, yet it is commendable to appoint special days throughout the year when extra effort can be made to reach many who are often unavoidably detained or who are frequently absent from the regular services of the church. Many churches should frequently appoint "family day" services.

### Universalists to Raise a Building Fund.

At a recent meeting called for the special purpose, All Souls' Universalist man Howe is the head, to begin the raising of a building fund of not less in the series on the life and character of than \$20,000.

This action marks a distinct step in advance on the part of the parish and registers its determination to play a larger part in the religious life of Scranton than it has hitherto done. The Ladies' Aid of the parish is planning a monster fair, to be held next fall, in monster fair, to be held next fall, in the interests of the same fund.

## Religious Notes.

The Methodist ministers of Scranton will meet in Elm Park church on June 2 at 10.30 a. m. Rev. M. S. Godshall, of Waverly, Pa., will present an article on "Sabbath or Sunday."

Rev. R. W. Clymer, of the First Christian church of this city, will present a paper next Monday morning before the Baptist Ministerial conference in the Penn Avenue church, on "The Place of the Christian Church Among

Other Churches."
The Rev. B. P. Raymond, D. D., LL. D., president of Wesleyan university, Middletown, Conn., one of the oldest and most noted colleges of the Methodist church, is to occupy the platform in Elm Park at both the morning and evening services tomorrow.

The proposed revision of the Westminster Confession of Faith and the New Statement of Doctrine, formulated by a committee and recommended for adoption by the recent General Assembly of the Presbyterian church in the United States of America ought to interest all Presbyterians. Dr. McLeod will speak on this subject tomorrow in

the First Presbyterian church. English Evangelical Lutheran church of the Holy Trinity, Adams avenue and Mulberry street, Rev. E. F. Ritter, A. M., pastor. Services at 10.30 a. m. and p. m. In the morning the pastor will preach a special sermon, giving an account of the meeting of the synod at Easton. Sunday school at 12 o'clock; Luther league at 12 m. Seats all free.

## SERVICES IN THE VARIOUS CHURCHES

## Methodist Episcopal.

Elm Park Methodist Eniscopal church-Dr. C. M. Giffin, pastor. Prayer and praise at 9.30 a. m. At 10.30 a. m., Dr. B. P. Raymond, L.L. D., president of Wesleyan university, will preach. Class meeting in Sunday school room at close of morning services. Sunday school at 2 p. m.; Junior League at 3.30 p. m.; Senior League at 6.30. At 7.30, President Raymond will preach. Strangers are wel-Simpson Methodist Episcopal Church-

Rev. H. C. McDermott, D. D., paster Preaching at 10.30 a. m. and 7.30 p. m Sunday school at 12m. Junior league at 3 p. m. Epworth league at 6.30 p. m. The people cordially invited to these services. St. Paul's Methodist Episcopal church F. P. Doty, pastor. At 10 a. m., meeting of Brotherhood; 10.30 a. m., morning worship and sermon; 10.45 a. m., Sunday school; 3.35 p. m., Junior League; 6.30 p. m., Epworth League; 7.30, evening worship. Strangers and all others welcome. Providence Methodist Episcopal church

Rev. George A. Cure, pastor. The Brotherhood of St. Paul meet at 10 a. m. Preaching at 10.30 a. m.; subject, "Christ's Example for Hours of Darkness." Sunday school at 2 p. m.; Epworth League at 6.45; topic, "The Purposes of His Coming," Nellie Benjamin, leader. Preaching at 7.30; subject, "The Apostle to Africa-David Livingstone." Asbury Methodist Episcopal church

corner Monsey avenue and Delaware street—Rev. Charles A. Benjamin, pastor. Devotional meeting of the Brotherhood of St. Paul at 9.30 a. m. Preaching at 10.30 a. m., subject, "Christ Our Peace."



"I suffered for six years with constipation and indigestion, during which time I employed acveral physicians, but they could not reach my case," writes Mr. G. Popplewell, of Eureka Springs, Carroll Co., Ark. "I felt that there was no help for me, could not retain food on my stomach; had vertigo and would fall helpless to the floor. Two years ago I commenced taking Dr. Plerce's Golden Medical Discovery and little 'Pelleta,' and improved from the start. After taking twelve bottles of the 'Discovery' I was able to do light work, and have been improving ever since. I am now in good health for one of my age—60 years. I owe it all to Doctor Pierce's medicines."

Sunday school at 2.30 p. m.; Epworth League at 6.30 p. m. Preaching at 7.30, subject, "The Gospel Meeting the Test of the Present Time." Prayer meeting. Wednesday at 7.30 p. m. Business meeting of the Brotherhood of St. Paul on the second and fourth Tuesdays of each month, at 7.30 p. m. Special music at each service. Seats free and all are welcome.

come.

Ash Street Methodist Episcopal church

—Rev. J. R. Austin, pastor. Morning
preaching service at 10,30 o'clock. Class
meeting at 11.30 a. m., Charles Croop,
leader; Surday school at 2 p. m., Peter
Hartman, superintendent; the Epworth
League meeting at 6.45 p. m., George
Hartman, leader, Evening preaching
scrvice at 7.30, subject, "Christ in Society."

Court Street Methodist Episcopal church-Rev. G. C. Lyman, pastor. Love feast, 9.30 a. m., followed by the Lord's supper; Sunday school, 11.45 a. m., G. R. Clark, superintendent; Junior League at 2.30 p. m.; Epworth League, 6.30 p. m.; Epworth League missionary service at 7.30. Seats free. Strangers are wel-

Embury Methodist Episcopal Church-Rev. James Benninger, pastor. Preaching special purpose, All Souls' Universalist church voted with great enthusiasm to accept the pledge recently make to it of \$500 towards a new church, and appointed a committee, of which Alderman Howe is the head, to begin the

> African Methodist Episcopal church, Howard place-Dr. D. S. Bentley, pastor. Preaching at 10.30 a. m., subject, Fearlessness of Faith"; communion will follow. Sunday school, 2.30 p. m.; Chriswelcome to all.

### Baptist.

Penn Avenue Baptist Church, Penn aveue, between Spruce and Linden streets. Strangers always welcome. Preaching morning at 10.30 and evening at 7.30 by the pastor, Rev. Robert F. Y. Pierce, D. D. Morning prayers in the lower temple at 0.45. The morning hour will be devoted to the Family Day services, including the reception to the new members and com-nunion. All members of the church are urged to be in attendance. Sunday school at the home church at 2 o'clock and at the Amerman mission at 3.30 p. m. Young People's meeting at 6.45. At the evening hour service there will be special music and a brief sermon from the topic, "Breaking Your Record."

First Baptist church, South Main avenue--Rev. S. F. Mathews, pastor. The usual services Sabbath morning and evening, 10.30 a. m. and 7.30 p. m. The Lord's supper will be observed at the close of the evening service. Sunday school at 2 p. m., Dr. B. G. Beddoe, superintendent. The Baptist Young People's union service, 6.30 p. m., in assembly room. Prayer meeting, Wednesday evening at 7.30 o'clock. All are welcome to these services.

Jackson Street Bantist church-Mon's morning prayer meeting at 9.45, Brother Robert Holley, leader. Morning sermon at 10:30 by the pastor. Rev. Thomas de Gruchy, D. D.; topic, "Living After Death." Sunday school at 2 p. m., John Lloyd, superintendent. Evening services at 7 sharp, praise and song service, with orchestra, followed by a short address; topic, "Lessons from Memorial Day." This service is bright and full of song. The public is welcome. Seats are all free Green Ridge Baptist church, Monsey avenue-Morning prayer meeting at 9.45 o'clock. Preaching at 10,30 a. m. and 7.30 p. m., by the newly-elected pastor, Rev. H. S. Potter, late of Albany, N. Y. This is the pastor's first Sunday in Green Ridge, and it is hoped there will be a

oung People's union at 6.30 p. m. Shiloh Baptist church, corner Mulberry street and Adams avenue-Rev. J. B Boddle, pastor. Preaching at 11 a. m., by Rev. J. R. Brown, subject, "Seeking the Lost." Sunday school at 2.30 p. m. Preaching at 7.45 p. m., subject, "The Last Supper"; also communion at this

## Presbyterian.

First Presbyterian church-Services at 0.30 a. m. and 7.30 p. m. Dr. McLeod will officiate, morning and evening. He will speak on "The Proposed Revision of the Presbyterian Confession of Faith, and the New Statement of Doctrine," a subwhich all Christians should be interested. Strangers welcomed.

Green Ridge Presbyterian church-Rev. assistant. At 10.30 a.m., service of worship, with address and the Lord's supper; 12 m. Bible school, 6.30 p. m., Christian Endeavor; 7.30 p. m., evening worship, with sermon by the pastor; subject, "The Presbyterian General Assembly and Representative Christianity. All are wel-

Washburn Street Presbyterian church Rev. John P. Moffat, D. D., pastor, Services at 10.30 a. m. and 7.30 p. m.; Bible school at 12 m.; Christian Endeavor Young People at 6.30 p. m. Prayer meet-ing, Wednesday at 7.30 p. m. The pas-tor will preach, morning and evening.

All welcome.

Adams Avenue chepel, New York street—The Rev. James Hughes will preach at 10.30 a. m., subject, "Men See Not the Light on the Cloud." Sunday school at 3 o'clock, Mr. Chandler, superintendent; Christian Endeavor at 6.45, consecration. Mr. Hughes will preach at 7.45, subject, "Old Shoes and Clouted, or the Sin of Prevarication." You are cor-dially invited to attend these services. Capouse Chapel (Green Ridge Presby-terian Church)—Preaching 10.30 and 7.30 by the pastor, Rev. L. R. Foster. Sunday school, 3 p. m. Junior Endeavor, 4 p. m. Senior Endeavor, 6.30 p. m. Prayer meeting, 7.30 Thursday evening. Welcome

Episcopal. St. Luke's parish—Rev. Rogers Israel, D. D., rector; Rev. Edward J. Haughton, curate. First Sunday after Trinity. St. Luke's church—7.30 a.m., Holy communion; 9.15 a. m., Sunday school; 9.45 a. m., morning prayer; 10.30 a. m., sermon and holy communion; 7.30 p. m., evening prayer and sermon. St. Mark's chapel, Dunmore-7.30 a. m.,

holy communion; 9.30 a. m., Sunday school; 10.30 a. m., morning prayer and sermon; 7.30 p. m., evening prayer and St. George's, Olyphant-2.30 p. m., Sun-day school; 3.30 p. m., evening prayer and

East End mission. Prescott avenue

2.30 p. m., Sunday school, South Side, Fig street—2.30 p. m., Sun-day school, Christ's Church, Washington avenue and Parkstreet—Rev. F. S. Ballentine, rector. First Sunday after Trinity. Morning prayer, holy communion, sermon, 10.30. Sunday school, 2.30. Evening prayer and address on diocesan convention and Bishop Talbot's fifteenth anniversary.

Reformed Episcopal. Grace Reformed Episcopal.

Wyoming avenue, below Mulberry street
George L. Alrich, pastor. Prayer and
praise service at 9.30 a. m.; divine worship at 10.30 a. m. and 7.30 p. m.; communion at the morning service. Bishop
I. F. Stevens, D. D., of South Carolina,
will be present and preach, morning and
evening. Confirmation in the evening.
Sabbath school, 12 m.; Young People's
Society of Christian Endeavor, 6.30 p. m.
Seats free, All welcome. Lesson study,
Wednesday at 7.30 p. m.; prayer meeting
at S o'clock.

## Evangelical Lutheran.

Evangelical Lutheran—First Sunday after Trinity, Gospei, Luke xvi:18-31. Bpistle, I John iv:18-21.

St. Mark's, Fourteenth and Washburn street—Rev. A. L. Ramer, Ph. D., pasior. Services at 10.30 a. m. and 7.30 p. m.; Luther League, 6.30 p. m.; Sunday school, 12 m.

St. Paul's, Short avenue—Rev. W. C. L Lauer, pastor. Services at 10,30 a. m. and 7,30 p. m.; Sunday school, 2,30 p. m. Rev. Willis Beck, a recent graduate of the theological seminary at Philadelphia, will preach morning and evening.

Christ church, Cedar avenue and Birch street—Rev. James Witke, pastor. Ser-vices at 10.30 a. m. and 7.30 p. m.; Sunday

ichool, 9 a. m. school, 9 a. m.

St. Peter's, Prescott avenue—Rev. John Randolph, pastor. Services at 10.30 a. m.; Sunday school, 2 p. m.

Emmanuel German-Polish Lutheran church, Reese street—Rev. Ferdinand Sattelmeier, pastor. Service in the German language at 10.30 a. m.; Sunday school, 2 p. m.

school, 2 p. m. school, 2 p. m.
Grace Evangelical Lutheran church
(general synod), corner of Mulberry
street and Prescott avenue—Rey. Luther street and Prescott avenue—Rey. Luther Hess Waring, pastor—At 9.30 a. m.. Sunday school; 10.30 a. m.. Divine worship; the pastor will preach his third anniversary sermon at this service on the "Parable of the Tower"; 7.15 p. m.. Young People's Society of Christian Endeavor; 7.45 p. m., Divine worship; this sermon will be the fifth in the series on "Hindrances to the Growth of Christianity." drances to the Growth of Christianity. ers." Good music. Everybody welcome

Miscellaneous. All Souls' Universalist Church, Pine street, between Adams and Jefferson avenues-Rev. Thomas B. Payne, pastor, Divine service, with sermon, at 10.30 a. m. Subject, "Honoring Our Faith." Sunday school at 12 m. Seats free. Strangers cordially welcomed. No evening services. Gospel tabernacle, Jefferson avenu, Dunmore—James Leishman, pastor. Sun-day preaching services at 10.30 a.m. and at 7.30 p. m.; Sunday school, 12 m.; Young People's meeting, 6.30 p. m. An all-day meeting of the Christian and Missionary

day evenings at 8 o'clock. The church is The Bible and all Christian Science literature is kept in its free public rending room. "Science and Health with the Key" room. "Science and Health with the Key to Scripture," by Mary Baker Eddy, will be loaned to investigators without charge. Visitors and letter of inquiry are wel-comed and given courteous attention and

information free. Calvary Reformed church, Monroe avenue and Gibson street-Rev. Marion I. Firor, pastor. Services Sunday at 10.30
a. m. and 7.30 p. m.: Sunday school at
b. genuine old-fashioned shortcake made
ti.45 a. m.; Christian Endeavor at 7 p. m. Morning and evening sermons by the

pastor. Zion United Evangelical Church, 1429 Capouse avenue—Rev. J. W. Messenger, paster. Preaching 10.30 a. m. and 7.30 p. m. Sunday school, 9.30 a. m. Junior Endeavor, 4 p. m. Senior Endeavor, 6.30 p.

BY REV. ROBERT F. Y. PIERGE, D. D. From Author's Notes in "The Sunday School Lesson Illustrator," Published by F. H. Revel & Co., Chicago, Ill.]

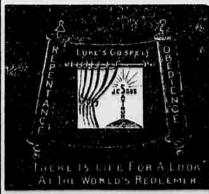
LESSON IX-Paul at Lystra.-Ac, 14:8-



ship Paul and Barnabas because of the work they had wrought in the name of Christ. While they were preaching in this lity they beheld a poor "cripple" in the ongregation, and Paul, seeing that faith n Jesus was springing up in his heart, ommanded the deformed one to stand

A marvelous cure was wrought and the niracle of healing created a profound impression. The heathen people at once proclaimed that the apostles were gods, and sought to worship them. But they restrained the multitude and pointed the nisguided ones to Jesus, in whose name and power the healing was done.

The blackboard sketch today has a douole lesson. First, it is Paul's testimony to the people of Lystra, that their help and salvation is to be found not in the mystical gods, nor in the power of man, but in Jesus Christ alone. The second miracle was wrought the people turned away from Paul and Barnabas, and they were stoned. But the same Christ who had been preached as a Saviour from sin, was a Comfort and Help and Shield to His



own children in the hour of their perso

Suggestions: Print the words JESUS-SAVIOUR, in such a manner that the words form a cross. Around the words draw the outline of a cross; then draw a hand pointing to the cross, and above it write the words, "In His Name We Re-Scranton, Pa.

## SUNDAY-SCHOOL **LESSON FOR JUNE 1**

PAUL AT LYSTRA. Acts, xiv:11-22.

BY REV. J. E. GILBERT, D. D. American Society of Religiou

CONTEXT.—Paul's address to the Jews at Antioch in Pisidia led to his ex-pulsion from the city. (Acts, xiii, 50.) In company with Barnabas he journeyed castward to the neighboring province of

# DOMESTIC SCIENCE.

With the best berry God ever made reddening on the vines, piling up in the fruit stores and following the huckster's strident call of "Straw-ber-ries! Straw-ber-ries." as he plods along the street with eyes out for prospective customers, suggestions for its service will be of interest.

Curtail your meat bill now if you must, eschew canned fruits and jellies, banish elaborate ples and puddings, but take your fill of these choicest of nature's gifts. Not that the nutritive value of the berry is great, for it is not. Within its lucious depths lies neither muscle nor flesh-forming elements, yet it refreshes, it stimulates,

it regulates.

The analysis of the strawberry shows it to be particularly rich in soda saits. And in spite of the high percentage of water (eighteen hundred pounds to each ton of berries) it excels all other common fruits in the amount of mineral salts. On this account it is often recommended to gouty persons. It was the great Linant remedy for sciatica and his example has been followed ever since. In in the south of Germany, a pint of milk, a piece of rye bread and a quarter of a pint of berries taken system-atically twice a day is considered an ideal summer diet and one whose

The simpler method of serving the straw berry, the better it is appreciated by real strawberry lovers. Even rich yellow cream is objected to by many as detracting from the delicate flavor of the fruit. While the ideal service of berries is fresh from the on, the First Primitive Methodist church, Green Ridge—Rev. G. Lees, pastor. Morning at 10.20, sacrament of the Lord's supper will be administered. Evening, at 7, subject, "Vanity of Vanities, or Is Life Worth Living." All welcome.

First church (Christ Scientist), 519 Adams avenue—Sunday services at 10.50 a. m. and 7.39 p. m.; Sunday school 11.45 a. m., subject, "God the Only Cause and Creator." Testimonial meetings, Wednesday evenings at 8 o'clock. The church is also open avery devent. Alliance will be held on Tuesday—10.39 and no washing to dissipate a. m., 2 p. m. and 7.30 p. m.

First Primitive Methodist church, ed few are able to compass this

Sugar should never be sprinkled over

berries before serving, as it draws the Strawberry shortcake is prepared in

two ways, but in the minds of those accustomed to it in their youth, the be excelled. The cake batter made sweet and

tender and filled and crowned with whole berries, lacks the characteristic charm of the old New England strawberry shortcake, when the berries were mashed and sweetened, thus furnishing their own rich sauce.

When the cakes baked in layer tins come from the oven they are buttered and covered with the berries or split,

the fruit piled on the cut side of each, and one piled above the other. The biscuit crust calls for four cups of LESSON HINTS biscuit crust calls for rour cupe significant sifted flour, one tenspeonful of salt, three tenspoonsfuls or baking powder, tablespoonful lard and butter mixed, and sufficient sweet milk or water to make a dough. Roll into

ittempt to mob them led Paul and Bar-

abas to leave the city and retire to Lys

tra, a smaller town not far distant,

where they preached. One day, while Paul was speaking, an impotent man in

the audience manifested great interest and Paul observing his steady attention and his evident faith, directed him to

stand upon his feet. Immediately the man was cured, and he leaped and walked in sight of all.

DEFYING.-The province of Lycaonia

was the scene of more than one legendary Epiphany which the Roman poets had given to the world of letters. One

of the most celebrated of these, recorded in the beautiful tale of Philemon and

Bouses, was said to have occurred in

that immediate neighborhood. Unsophis-tocated by the prevailing infidelity, the

people who had witnessed this wonderful miracle supposed that they were once more favored by a visit from the old gods. (Verse xi.) In conformity with the popular tradition they cried out: "The

gods are come down in the likeness of men." This they said in their own lan-

guage which the apostles did not un-

derstand. The words were taken up and repeated until the whole town heard the

announcement, and crowds with mingled

astonishment and delight filled the

NAMING-Convinced that the apostles

were gods in human form, the people dis-tinguished them from the multitudes of

delties and gave them names. (Verse xil.) As Barnabas was older and probab-ly more dignified, they called him Jupi-

ter, taking him for the supreme divinity

whose Greek name was Zeus. (See Thucyd, ili, 14.) This name signified descender, and it was claimed that Jupiter had often been incarnated. As Paul had been

the spokesman, and as his bodily pres ence was inferior to that of his associate (II Corinthians, x, 1), he was named Mercurius The people were probably led

to this procedure by the tradition that these gods had once traveled in disguise

among them (See Ovid. Met., viil: 611), awakening an expectation that they

SACRIFICING.—The shouting of the people soon reached the ears of the priest of Jupiter. Procuring bulls and garlands he proceeded to the temple, which stood before the gate of the tewn.

and accompanied by a festive crowd, pre-pared to offer sacrifice in honor of the two gods who had entered the city.

(Verse 13.) In these days heathen sacri-fices were universal. It is difficult, how-

ever to reduce to any single theories of

the various ideas involved therein. Often they were looked upon as a gift of tri-bute to the gods, an idea that runs through all Greek literature, from the simple conception in Homer to the cari-

catures of Aristophanes or Lucian, They were used as prayers to obtain benefits or to avert wrath upon the assumption that by them favor could be purchased for the wicked, or envy averted from the prosperous. On the other hand they were regarded as thank offerings and the

regarded as thank offerings and the feasting on the flesh as partaking of the table of the gods. (I Corinthians, x, 20-21) Nor was the higher idea of self-devotion of the offerer wholly lost. (See Bamputon

RESTRAINING.—When Paul and Bar-nabas heard what was being done they were horrified. Rending their garments in token of distress, they ran among the

le, seeking to restrain them. (Verse:

would appear.

Menu for Sunday, June 1.

DINNER.

Strawberries au Natural. Cream of Wheat. Brolled Fresh Mackerel. Water Creamed Potatoes, Johnny Cake, Coffee,

Carrot Soup.
Olives. Mints.
Stuffed Shoulder of Veal,
Roasted.
Potato Souffle, Parsnips.
Spinach, Moided.
Toasted Crackers and Cheese.
Strawberry Ice. Cup Cake.
Black Coffee. SUPPER. Cold Sliced Tongue, Spanish Sandwiches, Warm Biscuit, Honey, Tea.

\*\*\*\*\*\*\* sheets about half an inch thick and

Individual shortcakes may be made by making baking powder biscuit of generous size, splitting each and preparing in the same way as the large

If sour cream or rich sour milk is obtainable, a good biscuit crust may be made, unsing a level teaspoonful of soda to a large cup of the sour cream. If milk is used, a little more shorten-ing will be needed.

With strawberries in season, the jar of tutti-frutti may be begun.

Put one pound of the ripe fresh berries in a stone jar; add one pound of sugar and a quart of the best cognac

sugar and a game or rum.

Set in a cool place, covered until cherries are ripe. Add a pound of pitted cherries and a pound of sugar.

Continue adding fruit as it comes in season, allowing always a pound of sugar to each pound of fruit. Currants, apricots, raspberries, pineapples, plums, peaches and ripe pears, peeled, and cut fine, may all be added. When all the fruit is in the jar stir up, cover closely, tying paper dipped in brandy over the top, and set in the

Strawberry sauce is delicious served with cottage or bread pudding on plain boiled rice.

Beat a soft light cream one-half cupful of butter and one cup of sugar. Add a cupful of ripe mashed berries and the whipped white of an egg.

In Bavaria a nourishing tea is made for children of dried strawberry leaves. This is served to them with

A freshly baked sponge cake, broken, not cut, is a good secompaniment for berries at tea or luncheon.

When a young fruit or shade tree tops growing and looks as if it were about to give up the struggle for existence, the trouble may often be traced to its being bark bound. In this case a long perpendicular slit in the bark will allow it to resume its

STONING-The Lystrenians did no

like to be thwarted in their plans and prevented from their holiday banquet. Those who had been prominent in pro-

claiming the advent of Zeus and Hermes

were probably not a little ashamed. In the sulky revulsion of their feelings, and

with a somewhat uneasy sense that they had made themselves ridiculous, they

were inclined to avenge their error o

those who had innocently caused it. The

certain Jews from Antioch and Iconi-um with the express purpose of arraying the populace against the preachers. A

tumult was easily raised. (Verse 19.) Paul was stoned, and when they thought

he was dead they dragged him in front

of the very temple to which they had proposed to conduct him. This con-

duct was by no means surprising. If the two strangers were not gods it was

but natural to believe that they were dis-

picable pretenders. If their miracle was not a sign of divinity it might be as-

REVIVING.—It appeared that Paul and not labored altogether in vain in Lys-

tra. Some had believed in Christ through his preaching. One of the converts made

on that occasion was a young man, who afterward became a traveling companion with the apostle (Acts. xvi, 1), and who

shared the closing hours of his life (II Timothy, iv. 21), as the Scripture inti-mates and church history declares. These

new made disciples were gathering about the body of the apostle as it lay on the

ground (Verse xx), when Paul revived,

ng departed, he arose and returned t

the city. During the remainder of that day and evening and until the next day they remained, offering such comfort as possible, and gathering up their strength for further service for Christ. Paul was

learning what the Master meant at the

PREACHING.-Persecution did not di-

minish the ardor of the apostles. Called with a high and holy calling, sustained by a living faith, they were ready, if need be, to die for the Lord Jesus. (Acts xx. 24.) Assured of the abiding presence

xx, 24.) Assured of the abiding presence and perpetual support of Him whom they served (Romans vili, 35), they followed His counsel, passing from city to city with the good word of life. (Matt., x, 23). Our text informs us that Paul and Barnabas departed next day to Derbe to preach, that afterward they returned to Lystra, to Iconium, and to Antioch in Pisidia, (Verse xxi). Everywhere it was gospel that they preached, to win men to

gospel that they preached, to win men to Jesus. But they were careful also to in-struct and comfort the new disciples (verse xxii), who greatly needed comfort. The persecution would naturally alarm

them, and they were therefore made to know that tribulation was a means of grace (Il Timothy, iii. 12). It was no life of ease, but one of suffering that he por-trayed. (Romans viii. 17.)

REFLECTIONS.-This lesson presents the dark side of the apostolic ministry.

signed to the malefic arts.

root of the trouble, a small hole bored in the root and filled with powdered sulphur and then plugged up will be found effacious,

favorite hot weather tonic drink of Washington women sounds worse than it really is. It goes by the name of highball, and although not a temperance beverage it is not a specially dangerous tipple. A glass is filled over half full of chipped ice, to which a tablespoonful of whisky is added, then the glass is brimmed with lemon

Most interesting and instructive reading for the farmers' wives (as indeed for all housekeepers), are the reading lesson bulletins issued by the college of Agriculture, Cornell University, Ithaca, N. Y., in the months of November, December, January, February and March. While these are sent free on application to all parts of the state, they may also be obtained in other localities by a nominal payment to cover postage, etc.

The last lesson on "Food for the The last lesson on "Food for the Farmer's Family," in which the nutritive constituents of foods with some suggestions of me energy they are capable of yielding, was discussed, was accompanied by a "quiz," in which the following questions were

1. What part of this lesson would you like to have further explained?

II. Why are green vegetables and roots needed in a healthful diet? III. What is the principle underlying the habit of serving pora with

baked beans? IV. In you bill of fare for breakfast this morning, what foods contained proteid, what carbo-hydrates and what fats?

V. What are your most perplexing problems in preparing a suitable var-lety of food for your family? VI. Explain a balanced ration. VII. Will you state what you had

for breakfast, dinner and supper any one day, that we may form a general idea of the bill of fare in various VIII. Will you suggest a bill of fare

for one day, which you think will furnish a balanced ration? IX. Will you state a recipe of some dish in the making of which you ex-Each housekeeper returning this quiz with answers will be credited as member of the Reading Course.

In connection with this lesson comes a valuable supplement on the making and care of kitchen-garden, with suggestions for home made hot beds, for starting tomato, egg plant. cabbage, cauliflower and such other things as need an early start. Among the many practical hints is this: that the garden should be conveniently located near the house, not in the front of the lawn, nor prominent along the roadside, nor yet in the back lot. The housekeeper visits it frequently; on business when she hastily picks bettuce or parsley for garnishing; or pleasure, when she strolls in with the "good man" to see if the sowing of wrinkled peas is up. Time is important to madam. Let the garden be conveniently near.

When a candle—wax, sperm or parafine is too large to put in the candle—stick, dip the end in hot water for a specific melt down to the refew minutes to melt down to the required size.

\* supper will be observed after the morning service; meeting of the Junior Baptist Young People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Senior Baptist Tours People's union at 3.30 p. m.; meeting of the Lycaonia, and visited its chief city and erence of language. The address on that There was a bright side, which, if strife in the city, some holding with the Jews, and some with the apostles. An creator of all things. (Genesis i. 1.) This the Holy Spirit to dwell rather on the cruelty, the enmity of the Jews, and the theistic doctrine, the fundamental princi-pule of Jundaism, distinguishing it from all other religions, was boldly proclaimed attempted murder. But the record of these things is immensely valuable to after centuries. Any man can keep good courage in prosperity. But all needed support in adversity. The scenes por-trayed to us here will strengthen every heart in the hour of trial. Besides, the divinity of our holy religion is attested in opposition to the views of the delty held by the people. This living God, moreover, they announced as benevolent, bestowing all manner of blessings on his creatures, making himself known by his works. (Romans i, 20.) The address was well adapted to these deluded people, and by the sacrifices made in its behalf by its well adapted to these deluded people, and earliest advocates. Moreover, a religion produced the desired result, although that can triumph over heathen superstition and Jewish hate deserves to be acome were reluctant to abandon their

## New York Announcement.

## Horner's Furniture

is the subject of this announcement. The term stands for everything that is reliable and fashionable in Furniture, in both the simple and ornate lines, whether wanted for town or country homes. Two other important features are the moderate prices at which the goods are marked, and their unequalled assortments.

Dining-Room Furniture in all finishes of Antique, Belgian, Flemish and Golden, with Tables, Dining Chairs, China Closets and Side Tables to match.

Bedroom Furniture in all the various woods and finishes, including special lines for country homes. Brass Bedsteads in ex-clusive patterns and all sizes. Enam-eled fron Bedsteads from \$5.00 up. Latest designs in Parlor Furniture, Library Furniture, Hall Furniture.

Select examples of Old English. Mission, Weathered and Green Oak Furniture; also full line of Venetian Carved Furni-

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A gentleman recently sent word to our Philadelphia office that his slag roof was leaking slight-

This roof was put on by us in Never leaked before. We repaired it, and now in good con-

Warren-Ehret @ 321 Washington Ave.

HOW HAPPINESS CAME INTO A CLOUDED LIFE.

After Months and Years of Suffering, This Woman Is Now Able to Tell an

Interesting Story. "It was an eventful day for me," said Mrs. Mamie McLean, of No. 206 E. Congress street, Detroit, Mich. "I looked

into the future and saw health and

happiness in store for me. "I had had a gloomy life," she continued. "My entire girlhood was sad-dened by ill health, the result of a cold contracted at a critical time in my thirteenth year. Months and years of suffering followed and doctors did not help me. My blood had turned to water and the natural functions of my sex had ceased. A noted specialist in the diseases of women who was treating me said my case was hopeless and that I could not live more than a few years

at the most. "I was so weak that I could not walk across the room, I had not the slightest appetite, my feet and hands were always cold and I was miserable and unhappy. I wasted away to a mere shadow; I looked frightful and no medicine that I took did me any good. I tried to be resigned to my fate, but it was hard.

"Then came the eventful day. An old friend of our family came in and told me so confidently that Dr. Williams' Pink Pills for Pale People would cure me that I began to hope and life looked brighter. I started taking the pills and soon could see that they were doing me good. My flesh began to feel warm my color to come back and I felt stronger. Improvement was gradual, but sure. I continued faithfully with the medicine and soon my functions became normal and health came back. My friends thought my recovery was almost a miracle and the physicians who had given me up for death were forced to admit that Dr. Williams' Pink Pills had done what they could not do.

"I am now, as you can see, a sound healthy woman. I cannot express m gratitude, but can only say that I ow my life to Dr. Williams' Pink Pills for

Pale People." No discovery of modern times has proved such a blessing to women as Dr. Williams' Pink Pills for Pale People. Acting directly on the blood and nerves, invigorating the body, regulating the functions, they restore the strength and health in the exhausted patient when every effort of the physician proves unavailing. These pills are sold in boxes at 50 cents a box or six boxes for \$2.50, and may be had at all druggists, or direct by mail from Dr. Williams Medicine Co., Schenectady, N. Y.

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